

225/25 No 1
Hast
Judah's Deliverance exemplified in that
of this Kingdom.

A
S E R M O N

Preached at

HUNTINGDON,

October the 9th, 1746.

BEING

The Thanksgiving-Day

FOR

Suppressing the late Rebellion.

By JOHN PENNINGTON, M. A. K
Rector of *All Saints* in *Huntingdon*.

Published at the Request of the Mayor and Aldermen.

C A M B R I D G E,

Printed by J. BENTHAM, Printer to the University;
and sold by W. THURLBOURN, & J. CROWNFIELD,
in *Cambridge*; S. BIRT, & C. BATHURST, in *London*;
and MYLES CATLIN, in *Huntingdon*.

MDCCXLVI.

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Judah's Deliverance accomplished in the
of this Kingdom.

W. R. A.

SEE R M O N



W. R. A. D. O. N.
Oxford, the 21st, 1746.

BEING
The Thanksgiving-Day

Supplicating the late Rebellion
by JOHN BISHOP
You shall find in this
I now present to you as you
and it gives you any
in the year 1746
me to have given
You

To the Worshipful the
M A Y O R,
A N D
A L D E R M E N,
O F T H E
Borough of *Huntingdon.*

GENTLEMEN,

WHEN I wrote this Sermon, it was only for my own Church; but as You desired me to make it more publick, I could not decently refuse You. I now present it to You, as You heard it; and if it gives You any satisfaction in the reading, it will be a particular pleasure to me to have given
You

DEDICATION.

You this testimony of my esteem and regard, and that I am, with great sincerity,

Your affectionate Friend,

and faithful Servant,

John Pennington.

A

Thanksgiving Sermon,

Preached Oct. 9. 1746.

2 CHRON. xx. 27, 28.

Then they returned every man of Judah and Jerusalem, and Jehoshaphat in the fore-front of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their Enemies.

And they came to Jerusalem with psalteries, and harps, and trumpets, unto the House of the Lord.

IT is an old observation, confirmed by too common experience, that men are most apt to forget, what they have most reason to remember; namely, The signal mercies which they receive from GOD:—That when any great Calamity, such as pestilence, or famine,

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fire,

fire, or sword, threatens them with immediate destruction ; though they have so much Faith, as to own that God is able to deliver them from it ; and so much Piety, as to pray to Him, that he would ; yet when the danger is removed, and their fears are abated, the sense of the blessing abates too ; and they either have not Faith enough to believe that God had any hand in their deliverance ; or, if they do believe it, have not Piety enough to thank Him for it.

But though this is too often the case, we learn from the History recorded in the Text, that it was not always so ; but that there were some periods of time, when even the *Jewish* Nation had so much Faith and Piety, as proved them to be a wise and understanding people.

Of this we have a remarkable instance in the reign of King *Jehoshaphat*, related in the words before us : In which the Historian describes the grateful sense, which the King of *Judah* and his people had, of a wonderful and unexpected deliverance from their Enemies ; and the Religious manner, in which they expressed their praise and thanksgiving to God,
for

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for so visible and favourable an instance of his mercy towards them ;—for *they came to Jerusalem with joy, because the Lord had made them to rejoice over their enemies ;—and they went up with psalteries, and harps, and trumpets, unto the House of the Lord.*

Now the more singular the case is, the more it deserves our particular regard ; that we may discern the wisdom and piety of their conduct on that occasion ; and see, how proper and just it is, that we, who profess to be a wise and understanding people, should on a like occasion conform ourselves to their example.

That we may be the better able to judge of the likeness between their case and our own ; and know what cause they had thus to rejoice, as we find they did ; we must look back a little into the state and circumstances of that Nation, at the time when these Enemies invaded it ; — to see what privileges they enjoyed ; to what dangers they were exposed ; and how fortunate an Event that was, which at once preserved so good a King, and restored peace and safety to so happy a people. When these things are briefly considered, I hope the

words I have made choice of will appear very proper to the *Present Happy Occasion of our meeting here on This Day.*

If we look back into the 17th and 19th Chapters, we shall find that King *Jehoshaphat*, from the time of his coming to the Crown, had made it his chief study, how he might best promote the welfare of his people. This he saw depended upon *Two very important points*; —the punctual *observance* of the law of *Moses* among his subjects;—and the regular *administration of Justice* to the lowest as well as the highest in his kingdom.

To these *Two Points*, he set himself in good earnest. For he gave express orders to the *Priests and Levites*, whose office it was to instruct the people in the Law, *to teach in all the cities of Judah*; that no one, capable of instruction, might be ignorant of any duty relating to God or Man.—When he had made this good provision in matters of *Religion*, he appointed *Judges and Magistrates in every city*; to hear Causes between man and man; to determine their several rights and properties; to redress their grievances; and so prevent that
murmuring

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murmuring and discontent, which will always be in every state, where these things are neglected; and he gave his *Judges* a strict and solemn charge to *execute their office faithfully, and with a perfect heart.*

While the people were in this happy situation, (enjoying the benefit of true Religion, and the protection of good Laws, under a mild and equitable King;) their malicious neighbours, idolatrous in their principles, and savage in their practices, who had an old and implacable hatred to *Judah*, entered into a strong *Confederacy* against them; with an intent to dethrone their King, to pillage their Country, to profane their Temple, to enslave, if not utterly to destroy the People; and to rob that little (though flourishing) Kingdom of every thing that was dear and valuable in it.

With this wicked intent, (we read in the beginning of this Chapter,) *the children of Moab, and the children of Ammon, and with them others besides the Ammonites*, (some mercenaries hired for present pay, and some invited with prospect of plunder,) all gross idolaters, equal enemies to true Religion and
true

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true Liberty, came out against *Jehoshaphat* to battle; and, having made an inroad into his Kingdom, which was unprepared, as no such attempt was expected, they advanced with great haste and fury towards the *Royal City*.

Both the King and the People were alarmed, when report was brought of the sudden approach of these Enemies, not less formidable for their number, than for their cruel disposition. And though the King trusted in God, who was in a peculiar manner the God of *Israel*; and in the righteousness of his Cause, as he had not given his Neighbours any real provocation; yet both prudence and policy required, that He, who was, under God, the Guardian of the lives and properties of his people, should stand upon his defence; and provide for the Common Safety, when the Kingdom was threatened with common destruction.

And what could a wise and good King do better, than what *Jehoshaphat* did upon this Occasion? He was so well principled in Religion, as to know, that human fore-sight and human strength availed but little without the concurrence

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concurrence of the Almighty; and though he had not provoked his Enemies by any unjust act of hostility, he was afraid that some sin of his own, or the sins of his people, might have provoked the Lord to bring this evil upon them. And therefore he began his preparation for his defence, with *a solemn act of Religion*;—for *he set himself to seek the Lord, and proclaimed a Fast throughout all Judah*,—to deprecate the anger of God, and invoke his assistance in the common danger.

Nor were the people backward to unite with the King, in what his wisdom and piety suggested for the common safety; being sensible of the blessings they enjoyed under his government, (all which were now in the utmost danger;) and not less sensible of their dependence upon God's help for their preservation, they unanimously *gathered themselves together, on the Fasting-day, to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord.* (ver. 4.)

Upon this solemn humiliation, and the devout prayers of the King and the People, God was pleased to give them such assurance
of

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of success over their enemies, (ver. 14, 15, 16, 17.) that when they went out to battle, (as God had directed them,) the King confidently told them, — *only believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.* (ver. 20.) — And the Event was answerable to the declaration of the Almighty; — for he smote their enemies with such an utter destruction, that *when the men of Judah looked towards this great multitude, behold they were all dead bodies fallen to the earth, and none escaped.* (ver. 24.)

This was so visible an instance of Divine Providence in their favour, and such an extraordinary act of mercy and goodness, both to the King and the people, that he appointed a Day of Publick Thanksgiving for it; and the religious observance of it is related in the Text:—*For they returned every man of Judah and Jerusalem, and Jehoshaphat in the fore-front of them, to go again to Jerusalem with joy; for the Lord had made them to rejoice over their enemies. — And they came to Jerusalem with psalteries, and harps, and trumpets, unto the House of the Lord.*

From

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From this short review of the state and circumstances of the Kingdom of *Judah*, we see what reason that people had thus to rejoice and praise the Lord ; *because the Lord had made them to rejoice over their enemies.* For what more just and reasonable cause of joy could that People have, than *such a deliverance* from those cruel enemies that hated them, and who had entered their Country with fire and sword to destroy them ? If they had any sense of the blessings and comforts of life, of peace and plenty, of true religion and true liberty, of a mild and equitable government, and the ease and quietness, in which they lived under it ;—what less could they do on that occasion, than rejoice and praise God, for preserving to them all these valuable blessings ? How insensible must they have been of their own happiness, and how ungrateful to God their Saviour and wonderful Deliverer, had they forgot to bless and praise Him, *who had done such great things for them ?*

And if we turn our thoughts towards *ourselves on occasion of This Day's Solemnity*, we shall find, that *We* have no less cause to bless

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and praise the Lord ; *because the Lord hath made us to rejoice over our enemies.*

To illustrate the resemblance between *Their Case* and *Ours*, I should, in the natural method of a Discourse upon this Subject, attempt a Comparison between the happy state of the Kingdom of *Judah* in the Reign of *Jehoshaphat*, and that of our *own Kingdom*, in the Reign of *His Present Majesty*. But your own thoughts, I presume, have in a great measure saved me that Comparison ; as you must have already reflected in your own minds, that whatever *Jehoshaphat* did, for the good of *his people*, is equally done for *us* by the *Prince upon the Throne*.

For by His indulgence we have (what is the birth-right of every Protestant,) our *Bibles* in our own language, to inform us in the Laws of our God ;—our *Churches* open for His service, where we may worship Him in truth and purity :—We have *Persons* appointed to teach us the way of God in truth, and to minister to us in all holy things :—We have *good Laws*, to protect us from oppression and wrong ; and *Magistrates* to redress us, if any injury is done

us.

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us. The *King* exercises no more power, than what our own *Laws* give him for the common good ; nor doth he require the people to pay Him any higher obedience, than what by the Constitution of our Government is *just* and *lawful*. So that the blessings of *true Religion*, and *true Liberty*, which *they* enjoyed under *their King* ; *We* enjoy under *Ours*, in as full extent, and with no further limitation, than is consistent with a reasonable submission to those set over us.

As long then as we have a just sense of the benefit of *true Religion*, and *true Liberty*, (the Two valuable blessings of a *Protestant-Kingdom*,) we shall not only esteem and revere, but think ourselves highly obliged to protect and defend *That Family*, who are *the Guardians of them* ; and by whom alone we can hope for the continuance of them to us, and our posterity.

In these easy and happy circumstances were We, when the *late Rebellion* broke out ; when the inveterate enemies of our Country, like *the children of Moab, and the children of Ammon*, in league with a discontented and disaffected people, ever forward to rebel against *the Kings*

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of *England*, appeared in arms; advanced to the frontiers of our Kingdom; and, meeting with but faint resistance, made an inroad into the heart of it.

And I think, I have no occasion to prove what that wicked *Confederacy*, (contrived by the head of *Rome*, assisted by the arms of *France*, supported by the purse of *Spain*, and headed by One, bred up in *Popish Superstition*, and *Arbitrary Principles*, and who pretends to rule over us by an *indefeatable, hereditary Right*;) I have no occasion, I think, to prove, what that wicked *Confederacy* was designed to deprive us of.— For whatever any of our private sentiments might be, before it, of a change in the Government in favour of such a King; or whatever might be insinuated to any of us, at the time of it, by those who wanted to draw us into that fatal snare; we are all now fully convinced, by what we have seen and heard since, that the best we could have expected from such a *Revolution* as it was designed to introduce, was *Two of the worst Evils* that could befall us, viz. *Popery*, and *Arbitrary Power*;—*Two Evils*, which we of this Nation justly *abhor and detest*;

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test; and I trust, *shall abhor and detest*, as long as we have common understanding left us.

If any amongst us could be so disingenuous, as not to own that the blessings of *true Religion*, and *true Liberty*, were in any danger; their own fears in the late time of danger prove, that they enjoyed *something valuable* under the Present Government; which they did not hope to enjoy under That, in favour of which the *Rebellion* was raised. And would they confess freely what *that something* was, I doubt not but it would prove, that we are much happier in the *suppression* of it, than we should have been in the *success* of it; and that we have just reason to celebrate That *Victory*, by which it was so totally suppressed.

For though there may probably be *some few* amongst us, who either out of a *mistaken principle*, or out of a *restless spirit*, or out of *distressed circumstances*, may still wish *success* to it; (and *such*, we are sure, will not look upon that *Victory* as a *Publick Blessing*;) yet all those, whom both *Principle and Interest* unite in one common Cause, must esteem That a *Publick Blessing*, by which their *late dangers*, and *late fears*

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fears are at an end. But as I would not cast the least damp upon the joy of this happy Day, I would not at this time mention either our *late dangers*, or our *late fears*; but only to impress upon our minds a deeper sense of our *obligations* to God, and *the King*, for our *deliverance from both*.

For, for whatever cause God was pleased to permit that wicked *Confederacy* to come to such a head;—whether it was to *revive in us a sense of piety*, which was going to decay;—or to *put an end to faction and discontent*, which had too long prevailed;—or whether it was to *bring us to a sense of our dependence upon Him*, which we had too much forgot;—or to *a sense of those blessings* we had under the *Present Royal Family*, of which we were too insensible before:—For these, or whatever other cause, God permitted the *late Confederacy* to come to such a head; He was pleased, in *the midst of judgment to remember mercy*; to regard those supplications and prayers, which were so universally offered up in time of our distress; and at the most critical season to give us *such a victory*, as broke the head of it to pieces, when there was not any apparent reason to expect it.

For,

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For, if I am not mis-informed, our enemies were superior in number; had made choice of the most advantageous ground for the attack; were animated with hopes of victory on one hand, because they had vanquished some of our troops before; and made desperate with fear on the other hand, because their Cause was desperate if they were defeated. — And yet at This Time, and in These Circumstances, God raised us up a *Deliverer* out of the *King's own house*; inspired Him with *Courage and Conduct*, uncommon at his age; and qualified Him to be a fit Instrument, by whose hands and counsel this *Glorious Victory* was to be obtained. — Then it was that He, who before *had pursued our enemies, and overtaken them, would not turn again till he had destroyed them;—till he had wounded them, that they should not be able to stand, but were fallen under his feet.*

This seasonable, and signal *Defeat*, though accomplished by the hand of the *Prince*, we must first ascribe to the over-ruling hand of *God*; who, though he does not act immediately by Himself, in the government of *other Kingdoms*, as He did in the Kingdom of *Judah*;

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Judah; yet still acts in all the Kingdoms of the earth, by *Instruments* of his own chusing, to accomplish his own wise and good designs.

To God therefore *our Praise* is justly due, because *He hath made us to rejoice over our enemies*. And the Religious sense of this obligation has brought us *This Day*, (as it did the men of *Judah*,) *into the house of the Lord with joy*. Here then, (as the men of *Judah* did with *psalteries, and harps, and trumpets*, those instruments of musick used in their publick worship on solemn festivals,) let us *praise the name of our God with a song, and magnify it with thanksgiving*:—Here, with hearts full of true gratitude, and true piety, let us *worship, and fall down, and kneel before the Lord our God*:—Here, let us *sing praises unto Him, and speak good of his Name*, because *he hath done such great things for us*; for it is but just, (as the *Psalmist* observes,) *that they should give thanks, whom the Lord hath redeemed, and delivered from the hand of the enemy*.

After our Praises to God for this *Great Deliverance*, we should not forget our Obligations to the *King*; who did not scruple to hazard the
life

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life of his Son, for the sake of his People. For, what stronger instance of affection could he give us? What surer proof of the union of His Interest with Ours, than the exposing his Son to defend our lives and properties, as well as the dignity of his Crown, at the most rigorous season of the year, and in the most dangerous place; in the midst of a country, where numbers of foreign enemies, encouraged by traytors and rebels, some in open arms, and some in disguise, had set up the standard of rebellion? Let this instance of zeal for our common welfare, unite our hearts in the common cause of our *King*, and our *Country*: And from henceforth, let no malicious insinuations of enemies in disguise, raise any unjust suspicions of our *King*; which, by lessening our esteem for Him, and His Royal Family, and abating our zeal for Their Service, will naturally pave the way for our common destruction.

Our *gratitude* to God and the *King* being thus secured upon this reasonable foundation, *His Royal Highness* THE DUKE, and *those Brave Men*, who commanded and fought

D

under

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under Him, should not go without their *due praise and commendation*; for this is the natural and just reward of *true Valour*.—And what more glorious instance of *true Valour* could they shew, than to oppose (as they did) an army of desperate and merciless men in the field of battle? not with any view of plunder, but only to defend their *King and Country* from ruin; to protect the lives and properties of their fellow-subjects; and to restore to us the quiet enjoyment of all that was dear and valuable to us in this life? What a glorious instance of *true Valour* was this? May the names of *these men* then be ever precious amongst us! May *all those*, who behaved with so much courage and boldness, under their *undaunted General*, at the Battle of CULLODEN, be ever mentioned with *Honour* in *our days*; and in the *ages to come*, may *their names* be never put out! For though we cannot yet see all the happy consequences of *that Victory*, and so cannot judge how fortunate it was to our nation; yet we can see so much already, in the present face of our affairs, as to make us highly ungrateful, both to God and Man, should we
either

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either refuse our *Praises* to *Him* who gave it, or our *Thanks* to all *those* concerned in obtaining it.

We find it recorded as an indelible stain upon the character of the *Israelites*, after a great deliverance that God had wrought for them by the hands of *Gideon*; (which you may read, *Judges* the 8th Chapter;) *That they remembered not the Lord their God, who had delivered them out of the hand of their enemies on every side; neither shewed they kindness to the house of Gideon, according to all the goodness which he had shewed unto Israel.*—Let not this stain be upon any of us; but let us always *remember the Lord our God*, and never forget to *shew kindness* to the house of our King, for all the goodness which he hath shewed unto us.

There are none, I am persuaded, but *those* that wished success to the *Rebellion*, (and *those* we are sure are no *friends* to us,) but will upon this occasion *praise God*, and *rejoice with us This Day*; and may *Those*, who will not rejoice with us, mourn and weep in secret, while we bless God, and rejoice in publick! May *They* never have a Day of Triumph for

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the *success* of a Cause, which cannot succeed but with our *Country's ruin*!

But I must not forget that *This Day* is dedicated to *Joy*, as well as *Thanksgiving*; and as it is fit, that we should *bless* and *praise God* in *his house*; it is not unfit, that when we have paid *Him* this just tribute, we should be *glad* and *rejoice amongst ourselves*, when we are out of it:—Not with lawless mirth, and frantick extravagance, (which would be both a dishonour to God, and a discredit to ourselves;) but with such *publick demonstrations of joy*, as become religious and reasonable creatures; not doing any thing to provoke our Benefactor, and cause *Him* to repent of the favour he has done us; but conducting ourselves with such prudence, moderation, and sobriety, as to keep us still worthy of the continuance of his blessings.

Let then the *remembrance* of *this*, and all *other* favours which God has shewn to our nation, improve in us that spirit of *true piety* to *Him*, of *true affection* to the *King* and *His Royal Family*, of *true love* and *union* amongst ourselves; which we were so wise as to exert in time of our common danger, and so happy
as

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as to find the good effects of, in disappointing the hopes, and discouraging the hearts of our enemies: For as this is the *best return* we can make to *God* for his unspeakable mercies, so is it the *best means* we can take to secure ourselves against the future attempts of our enemies. For if these virtues flourish amongst us, our God, whom we serve, will protect and defend us; and the united force of men will not be able to hurt us,

May all of us then have such a *due sense* of *this*, and all *other* mercies of *God*, that (as our Church teaches us) *our hearts may be unfeignedly thankful; and that we may shew forth his praise, not only with our lips, but in our lives; by giving up ourselves to his service, and by walking before him in holiness and righteousness, all the days of our life; and let all the people say, Amen.*

THE END.

as to these good effects of his disapproving
the paper, and discharging the hearts of our
countrymen: For as this is the best way we can
trust to God for the improvement of our
is it the best way we can take to show our-
selves against the wicked attempts of our ene-
mies. For if these wicked attempts are
our God, whom we love, will protect and
defend us; and if the Lord will



not be able to hurt us. And if the Lord will
to show all of us that we are his people,
and all other members of God's Church (as our
Church teaches us) we must be faithful
to his commandments; and we must be faithful to his
precepts, not only with our lips, but in our lives;
by giving up ourselves to his service, and by
watching before him in holiness and righteousness,
all the days of our life; and let all the people say,

THE END.

